Sixtus Aspach

de

Signo Caini.

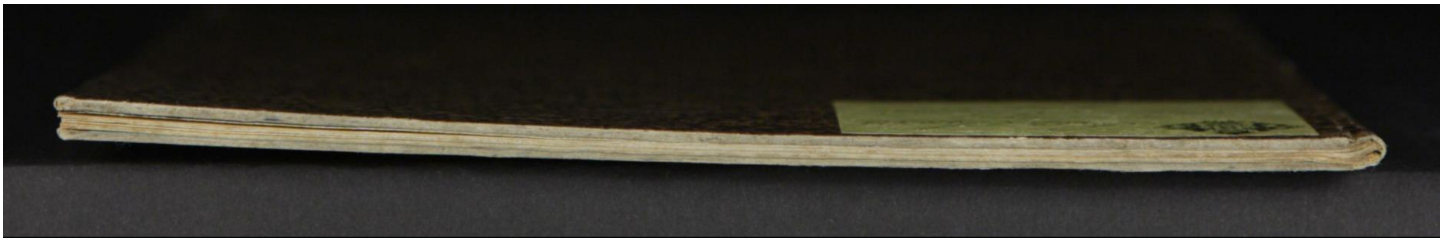
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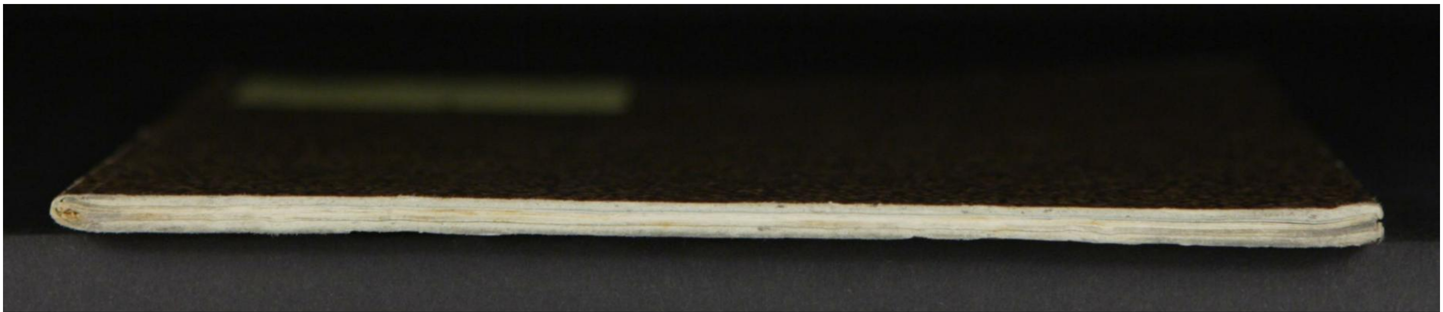


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Qvod Felix Fauſtumq; jubeat Altisſimus, (1.)

Disſertationem hanc Critico-Philologicam de

SIGNO CAINI,

Gen. 4. 15.

Conſenſu Nobilisſimæ atq; Amplisſimæ Facultatis Theologicæ & Philoſophicæ, candidè ratiocinantium publico ſubmittit examini

SIXTUS ASPACH,

Defendente,

Lectisſimo atq; Ingenioſisſimo Juvene,

ERICO BREDALINO,

in Auditorio Regentziano die 15. Junii hor. p. m. ſolitis.

HAFNIÆ,

Literis CHRISTIANI WERINGII Acad. Typogr.

Anno M DC XCII.

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Vidi & approbavi. Haſniæ d. 4. Junii 1692.

JOH. WANDALINUS D.

Ità & ego nomine Facultatis Philoſophicæ. Die 7. Junii 1692.

C. BARTHOLIN.

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Avunculo & Evergetæ qvovis obſeqvii genere Colendo,

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Collegii Medicei Ephoro Vigilantiſſimo,
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Graviſſimo,
S. S. Theologiæ Doctori & Profeſſori
Publico,
Patrono plurimùm Venerando.

nec non

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Nobiliſſimo atq; Ampliſſimo,
MAG. PETRO FOSSIO,
Aſeſſori in Collegio Conſiſtoriali,
Scholæ hujus Metropolitanæ Rectori
Digniſſimo,
Fautori nunqvam non Honorando,

Specimen hoc ſtudiorum leviſſimum
humillimè ſubjicit
S. ASPACH.

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בשם יהוה אלהינו

Plurima eqvidem eademq; diverſiſſima ſententiarum nobis occurrunt divortia, ubi dictum illud Gen. 4. v. 15, de *Signo Caini* qvod agit, ſolicitiùs examinandum aggredimur. Cæterùm cùm non omnis tamen ambiguitas omnem veritatis indagandæ ſpem planè præripiat, ſternitur hìc nobis ampliſſimus diſſerendi campus, qvem qvoq; ingredi mens eſt, eô ſcilicet fine, ut rejectîs aliorum, veritati qvæ repugnant, ſententiîs, in aliorum tandem deſcendamus ſententias, qvæ veritate ſuffulciri videntur qvàm maximè.

SECTIO I.

Quænam optima ſit interpretatio dicti Gen. 4: v. 15.

וַיָּשֶׂם יְהוָה לְקַיִן אוֹת לְבִלְתִּי הַכּוֹת־אֹתוֹ כָּל־מֹצְאוֹ׃

Siqvidem in diverſum hìc abeunt Interpretes, ſingulorum examinemus ſententias neceſſe eſt: & primò qvidem illorum nobis ſe offert ſententia, qvi verba illa וַיָּשֶׂם יְהוָה לְקַיִן אוֹת ita exponunt: *Et dedit Deus Caino Signum:* volunt enim Signum illud fuiſſe Mi-

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raculum aliqvod, qvô Deus Cainum de vitæ immunitate certiorem reddere voluit. Hos inter locum obtinet Aben Ezra, cujus poſtea recitabimus verba Sect: 4. utet Pfeifferus & alii. Ratiocinia verò, qvæ producunt, partim à More Deo qvondam familiari, partim à Conſtructione Grammatica deſumpta ſunt: Si Morem Deo qvondam familiarem reſpiciamus, argumentum exinde petunt, qvòd familiare olim fuerit Jehovæ, ſuam ergo homines gratiam Miraculis declarare: ita tot tantisq; Miraculis vocationem Moſis confirmavit, ita Signum nunqvam redituri diluvii poſuit Iridem, qvin & innumera promiſſionum ſolvendarum documenta humano generi exhibuit ſæpiſſime. vid: hæc exempla apud Pfeifferum. Sed reſpondemus: Signa illa, qveis vocatio Moſis ſtabilita fuit, erant eqvidem Miracula, non tamen planè *tranſitoria*, ſed aliqvantulùm *permanentia*, ſiqvidem juſſit Jehova, ut eadem poſtea Miracula coram Ægyptiis patraret, ne vel de legitima Moſis vocatione, vel de immenſa Supremi Numinis Omnipotentia dubitarent. aliud itaq; eſt Miracula alicui exhibere, eademq; poſtea faciendi poteſtatem ipſi communicare, ut hìs editis qvilibet ſciat, hunc eſſe ſervum Altisſimi, huic violentas manus non eſſe inferendas, aliud è contra eſt, patrare coram homine Miracula, qvibus ejus tantùm fides obſignanda eſt, poteſtatem verò eadem, intuentibûs aliis, patrandi ipſi denegare. nec diſſimile de exemplo Iridis ferendum eſt judicium, non enim Iris ſemel tantùm conſpiciebatur ab hominibus, ſed cujuslibet imbris prænuncia cernitur certisſima: adeoq; exempla hæc, qvæ tanqvam præcipua ab hujus ſententiæ propugnatoribûs afferuntur, nos non feriunt. Dic enim Sodes, qvem in finem Deus tot

tot Miracula Moſi conſpicienda præbuit? certè, non ut ipſe tantùm de vocationis ſuæ præſtantia certus fieret, verùm etiam, ut, iisdem ab ipſo patratis, Servum illum Jehovæ Ægyptii agnoſcerent: qvomodo verò id fieri potuit, niſi eadem ipſi vidiſſent Miracula, Moſis utpote verbis parum commoti? qvod ad Iridem attinet, nec illa nobis metum diluvii venturi poſſet adimere, niſi ſæpiùs oculis noſtris ſubjiceretur: parì qvoq; ratione, ſi Miraculum tantùm coram Caino Deus feciſſet, qvid hoc ad illos, qvos obvios in poſterum habiturus erat? nec enim fidem meretur nonnullorum ſententia, qvi docent, non factum modò à Deo fuiſſe Miraculum, ſed poteſtatem qvoq; idem toties faciendi datam ei eſſe, qvoties obvios ſibi haberet homines: nugæ profectò & prurientium cerebrorum figmenta! Porrò ſi fuiſſet tantùm Miraculum, verbum וישם hìc neutiqvam inveniret locum ſeqvente particula לְ, ſed ejus loco inveniretur ויעש, qvam quidem vocem de Miraculis freqventer uſurpari nemo negaverit: & licet vox שום interdum adhibeatur ubi fit mentio Miraculorum, tamen particulam לְ iis in locis comitem non agnoſcit, qvippe qvæ non *tranſiens* aliqvod, ſed *permanens* denotat freqventisſimè atq; hæc de Argumento à More Deo qvondam familiari petito ſufficiant: breviter jam inſpiciamus alterum Argumentum à Conſtructione Grammatica petitum, objiciunt iſtius ſententiæ aſſeclæ, non reperiri in Textu בְּקַיִן ſed tantùm לְקַיִן, particulam vero בְּ idem eſſe, ac *In*, ſecus ſe rem habere cum particula לְ. unde volunt inferre, non ſignum aliqvod Caini corpori impoſitum

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vel inditum fuiſſe, adeò ut Miraculum proinde coram ipſo editum admittere cogamur. At verò, ſi conſulamus Grammaticos utet Lexicographos, non deerit noſtræ ſententiæ congrua reſponſio: varia enim dicta nobis ſuppeditant, qvæ hanc noſtram aſſertionem corroborant. 1. Sam: *17.* v. 46. כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל Qvod ſit Deus *in* Iſraele. Job. 2. v. 13. וַיֵּשְׁבוּ אִתּוֹ לָאָרֶץ Et ſederunt apud ipſum *in* terra. In qvibus & ſimilibus dictis particula ל ejusdem, ac ב, ſignificationis eſt. Atq; hæc de illorum expoſitione dicta ſint, qvi exponunt: *Dedit Caino Signum*.

Alii verò talî expoſitione gaudent: *Poſuit Deus Cainum in Signum ſc. homicidii omnibus fugiendi.* Qvam expoſitionem Conſtructioni Grammaticæ valdè repugnare ſatis conſtat: non enim ſic verba jacent: וַיָּשֶׂם הַקַּיִן לְאוֹת quæ talem nobis expoſitionem traderent, ſed ita: וַיָּשֶׂם לְקַיִן אוֹת׃

Illorum proinde Sententiæ niveos tribuamus calculos fas eſt, qvibus verba hujus dicti hoc modò exponere viſum fuit: *Impoſuit Caino Signum.* Etenim, ſive Conſtructionis Grammaticæ, ſive Finis à Deo intenti ratio heic ſit habenda, utriusq; omnino rationem haberi, luce meridianâ clariùs apparet. De Conſtructione jamjam actum eſt, reſtat ut de Fine pauca proferamus.

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SECTIO II.

Quem in Finem Deus Caino Signum impoſuit.

Id patet ex ſeqventibus verbis לְבִלְתִּי הַכּוֹת־אֹתוֹ כָּל־מֹצְאוֹ *Ne occideret eum omnis, qvi invenerit eum.*

*S*ed jam varii varias nobis qvæſtiones movent, qvarum unam alteramve in medium proferre licebit. 1. *Cur hôc Signo ei opus erat, cùm terra tunc temporis plures non agnoſceret incolas, qvàm protoplaſtas cum Caino?* Si conſulamus Piſcatorem, recurrit ad pavidam Caini Conſcientiam, qvâ ita torqvebatur qvotidiè, ut, licèt in tutò conſtitutus, pedem tamen nusqvam tutò figere auſus fuerit: impius enim fugit nemine ipſum perſeqvente Prov. 28. v. 1. qvæ Piſcatoris ſententia, utut abſurdi nihil contineat, neutiqvam tamen ſatis perfecta eſt, illorum proinde Sententiæ poſtponenda, qvi ſtatuunt, etiam eô tempore alios Protoplaſtis fuiſſe liberos, licèt ipſorum mentio non fiat, qvid? qvod ab ipſa qvoq; Conjuge mortem ſibi præſentisſimam imminere qvin putaverit Cain, haud valdè dubito, ſiqvidem Adami filiam fuiſſe facilè diſpateſcit. Nec eorum damnanda eſt ſententia, qui dicunt, Cainum non tantùm mortem ſibi à progenie Adami tunc edita, verùm etiam à progenie ſubſecutura inferendam ſine dubio eſſe, timidè nimis autumâſſe. Huic verò Sententiæ omnem planè fidem denegat, omnem probabilitatis ſpeciem Multiſius immerito, detrahit, ratus qvippe nullos

eâ

eâ tempeſtate extitiſſe homines, ſolos ſi Protoplaſtas cum filio impio exceperis, quô ſuppoſitô, abſurde concludit, nec lege de non occidendo Caino nec Signo tunc ſtatim opus fuiſſe, quod qvàm falſum ſit, qvilibet facilè conjecerit. Valde autem Joſephus aliiq; errant, quibus fixa hæc ſedet ſententia, qvòd Signum illud Caino impoſitum ſit, ne, ſi vel fortè in feras incideret, earum dilacerandus foret dentibus. Verùm enim verò, ſi pœnam Caini occiſoribus à Deo impoſitam ſolicitiùs penſitaverimus, Deum hìc de feris locutum eſſe neutiqvam credendum eſt, nec Signo qvôdam externô feras ilicò deterreri poſſe credidero. Hanc qvi defendunt ſententiam verba illa כָּל־מֹצְאוֹ ita interpretantur: *Omne* inveniens illum, hinc in multis exemplaribus Græcis reperitur *πᾶν* non *πᾶς.* ſed minus accuratè.
2. Qværi ſolet, *an ſignum hoc fuit Signum gratiæ à Deo impetratæ?* Reſpondendum eſſe arbitror cum Pfeiffero, quòd Signum hoc non fuerit Signum *impetratæ gratiæ*, ſed α *longanimitatis*, quâ ipſum ad gratiam invitare Deus voluit, ſi qvæ reſipiſcendi Spes ſupereſſet, β *Gratiæ Dei in poſteros Caini*, qvia non planè negamus, qvoſdam ex Caini progenie veræ Eccleſiæ Membra fuiſſe, id qvod ipſe Lutherus affirmat; Sunt qvoq;, qvi addunt, Signum Caino datum eſſe, ne qvis eum occideret, qvô majores ſceleris ſui pœnas lueret, aliiq; ejus exemplo diſcerent, qvanto cum damno homicidium conjunctum eſſet; qvam etiam ſententiam admittimus.

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SECTIO III.

Quando & ubi Signum Caino impoſitum eſt.

Factum hoc eſſe videtur ſtatim à cæde Abelis, qvam circa Annum Mundi 130. perpetratam eſſe colligimus ex impoſitione nominis Sethi, qvi eô annô natus eſt. Et ut repentè Protoplaſtis adſtitit Jehova, cùm mandatum ejus violâſſent, ita etiam Caino eum repentè adſtitiſſe putamus, cùm fratricidio ſe contaminaſſet. De Loco non multùm erimus ſoliciti, id certum, in Orientali plaga factum hoc eſſe, cùm Orientem verſus Protoplaſtas abiiſſe inde colligamus, qvod in parte orientali Deus conſtituerit Cherubim, ne aditus ipſis ad arborem Vitæ pateret. Tantum de Tempore & Loco, jam ad Signum ipſum.

SECTIO IV.

Quodnam hoc fuit Signum.

Siqvidem Sect. I. demonſtratum eſt, qvod Signum Caino datum non *tranſiens* aliqvod fuerit, ſed *permanens*, *externum ac viſibile*, *ipſiusq́; corpori impoſitum*, opus eſt, ut ſolicitiùs ſcrutemur, qvod-

nam

nam illud Signum fuerit; de qvo cùm certi nihil ex Scriptura nobis haurire liceat, noli mirari ingentem hoc de Signo Rabbinicarum opinionum copiam inveniri; hîs igitur proſcriptîs, eorum nos ſocietati juncturos eſſe ſciat B. L. qvorum hac de re Sententia nihil cum fabulis commercii habere videtur. Singulas proinde Rabbinorum Sententias in anteceſſum pauliſper examinare licebit. Primò ad illos nos conferamus, qvi hanc fovent ſententiam, qvòd litera qvædam fronti Caini fuerit impreſſa, qvam ut defendant opinionem, argumentum deſumunt à voce אות, qvæ non ſignum tantùm, ſed etiam Literam denotat, ſed hoc aliqvid nihil eſt: eam verò literam ה fuiſſe acriter urgent, vel ex nomine יְהֹוָה deſumptam, ut ſcirent omnes Deum ipſi veniam peccatorum conceſsiſſe, vel ex voce תְשׁוּבָה Pœnitentia, ut intelligerent omnes, eum peccati pœnituiſſe; utrumq; nos negamus, non enim Pœnitentiâ ſed Deſperatione ductus veniam peccatorum neqvaqvam tunc conſecutus erat. Proferant præterea iſti Domini vel unicum exemplum è Sacra Scriptura petitum, ubi fit mentio Literæ fronti hominum à Deo impreſſæ; qværent eqvidem, nunqvam verò reperient. Objicient nobis forſitan, velut Meduſæum caput, dictum illud, qvod apud Ezechielem legitur Ezech. 9. v. 4. וַיֹּאמֶר יְהֹוָה אֵלָו עֲבֹר בְּתוֹךְ הָעִיר בְּתוֹךְ יְרוּשָׁלָם וְהִתְוִיתָ תָו עַל־מִצְחוֹת הָאֲנָשִׁים Et *dixit Dominus ad eum: abi in medium civitatis Hieroſolymitanæ, & ſigna Virorum frontes* ה. Sed diſtingvendum eſt inter viſionem *Propheticam*, qvalis hæc erat, & inter rem ita factam: hunc enim locum ita explicant Com-

Commentatores: Litera ה. apud Antiqvos Hebræos habuit ſimilitudinem Crucis, ideoq; Deus hîs verbis Prophetam docet, neminem ab imminente clade liberandum fore, niſi paſſione Chriſti, qvem gens impia reſpuebat, obſignatus fuerit. Simile de Signis Apocalypticis eſto judicium; à viſione igitur ad rem ita factam argumentari non licet. Et ſi vel maximè Litera fronti ejus impoſita fuisſet, aut inuri, aut inſcribi deberet: neutrum verò factum eſſe colligimus cùm ex bonitate Dei, qvæ corpus hominis mutilari non permittit, tum ex debilitate iſtiusmodi ſigni, qvod diu durare non potuit, ſi fronti fuiſſet inſcriptum.

Linqvimus hos, & ad alios transimus, qvi Signum hoc Cornu è fronte enatum fuiſſe credunt; qvod qvidem ab omni veritatis ſpecie remotum prorſus eſſe, nemo non dixerit. Etenim ſive Bonitatem Dei reſpiciamus, qvæ mutilationem corporis humani non amat, ſive ſimilia qværamus exempla, non dubito, qvin fabulis hæc ipſa ſententia ſit adſcribenda. Refert eqvidem B Th Barthol. hiſtoriam qvandam & de virgine Cornuta, cui poſtea cornu abſciſſum eſt, & de Sartore qvodam, cui ex contuſione bregmatis dextri primò Materia carnoſa excrevit, qvæ durisſimi cornu demum induit naturam pariter & formam, adeò ut arietini cornu ſpeciem referret. Hæc tamen cornua & id genus alia, ex acrimonia modò variorum, qveis corpus laborat, ſuccorum prognata ſunt. Deum itaq; cornu fronti Caini impoſuiſſe nemo ſanæ mentis homo affirmaverit, tum qvia Bonitas ejus id pas-

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ſa non eſt, tum qvia vero ſimile eſt Cainum ſano corpore prædicum fuiſſe, adeò ut non tanta noxiorum ſuccorum laborârit copia, qvanta tali cornu protrudendo ſufficeret, hinc eſt, qvòd multi de eo dixerint in *Scriptis* ſuis: nihil eſt pejus, qvam æger animus in ſano corpore; qvid? qvod ſi cornu dedecoratus fuiſſet, eò magìs mortem ſibi jamjam inferendam eſſe credidiſſet, cùm ad horrendæ beſtiæ ſimilitudinem hôc modò qvàm proximè accederet. Jamq́ Rabbinorum alii ſe nobis ſiſtunt, qvi, neſcio qvo æſtro perciti, Signum hoc Canem fuiſſe autumant, qvi Cainum ſuum illas qvotidie in vias præeundô duceret, qvas omni liberatus metu ſecurè ingredi poſſet. Qvod qvi ſtatuunt, idem cum illis facere videntur, qvi falſam illam de Genio doctrinam fovent; ſunt enim, qvi putant, Genium eſſe Canem qvendam, vel Avem, qvæ per omne vitæ ſpatium hominem ſuæ curæ commiſſum vel antecedendô vel antevolandô qvaſi ducit, donec imminente homini morte recedit, hominemq́; ſeqvitur; qvæ cum mendaciis ſtabilita ſit doctrina, Mendaciis qvoq; hanc Rabbinorum de Cane Caini Sententiam meritò annumeraveris. Demonſtravimus antea Sect. *1*. *Signum* Caino datum, non fuiſſe extra ſubſtantiam ipſius, qvomodo ergo Canis hic pro Signo Caini haberi poteſt? nec qvilibet ipſi obvius inde cognoſcere potuit, hunc eſſe fratricidam illum, qvemne de medio qvis tolleret, Jehova juſſerat, cum plures alii canum Satellitiô gauderent.

Nec

Nec deſunt, qvi Audaciam animo Caini inditam pro Signo adducunt, rati nimirum ſingulari qvadam Audacia præditum eum fuiſſe, ita ut nullô commoveretur metu. Qvod ſi verba illa Jehovæ ſecretâ æſtimatione penſitaverimus: v. 12. נָע וָנָד תִּהְיֶה בָאָרֶץ non certe qvidqvam ipſius animo Audaciæ verba hæc pollicentur, ingentem verò terrorem tacitè minantur, ſiqvidem omne exſilium cum terrore conjunctum eſſe ſolet; atq; hinc eſt, qvod 70 Interpr. ita hæc verba Domini expoſuerint: στένων καὶ τρέμων ἔσῃ ἐπὶ τῆς γῆς eris gemens & tremens ſuper terram, licèt melior illorum ſit expoſitio, qvi ſic verterunt: eris vagus & inſtabilis ſuper terram. Si conſulamus Aben Ezram, Sententiam hanc rejicit, meliorem tamen non fovet, cùm Miraculum à Deo editum pro Signo habeat, placet tamen verba ejus hîc proferre: ואהרים אמרו שנתו חוזק בלבו והסיר פחדו ממנו וחנבות בעיני שה שם עשה לו אית עד שהאמין והכתוב לו גלה אותו. *Alii dicunt, qvòd dederit fortitudinem in corde ejus, & abſtulerit metum ab eo. Mihi videtur, qvod fecerit ei ſignum, donec credidit; Scriptura autem non exprimit illud* Porrò ex ipſius Domini verbis patet, eum in finem Signum ei impoſitum eſſe, ne qvis eum necaret, hoc conſpectô, jam verò Audacia conſpici non potuit. Regeri tamen poteſt ſententiam de Audacia Caino indita non planè abſurdam eſſe, cum ex ſeqventi verſu *16.* appareat

 eum

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eum non manſiſſe exulem , verba ita jacent: v. 16. וַיֵּשֶׁב בְּאֶרֶץ־נוֹד קִדְמַת־עֵדֶן *& habitavit in Terra* נוד. Reſp. licet alii ita vertant: Habitavit in Terra *profugus*, nam נוד ſignificat profugum, tamen rectiùs alii: Habitavit in Terra, Nod, non tamen ideo ſeqvitur eum non fuiſſe vagum & profugum in eadem terra, ut vult B. Lutherus & Mercerus; nec non Nehemantides, cujus ita ſonant verba: ושעם וישב בארץ נוד שלא הלך בכל העלם אבל באותה הארץ ישב נודד תמיד לא ינוחב מקום ממנה כלל ונקראת ארץ נוד על שמו *Senſus eſt: & habitavit in terra mobilis, non qvod oberrarit in toto mundo, ſed qvod in ea ipſa terra jugiter ulto citroq; migrarit, ſic ut in nullo loco ejus terræ qvietem habuerit, à qvo ipſa terra Nod nomen ſuum accepit.*

Tandem Lutheri Patrumq; ferè omnium amplectamur ſententiam, aſpectus inprimis Truculentiam perpetuumq; Corporis Tremorem Signi loco numeraturi. Nec enim iſta vel aſpectus Truculentia vel corporis agitatio ſeu Tremor Mutilationis nomen meretur, qvod qvotidiana nos exempla ſatis apertè docent: præterea facile omnes conjicere poterant, eum ſine dubio Fratricidam eſſe, de qvo tot ſpargebantur rumores, ideoq; violentas ipſi manus inferendas non eſſe, ne ipſi qvoq; pœnæ hujus participes ſociiq; redderentur miſerrimi. Rabbinorum nonnulli Tremorem pro Signo habent, ſed Tremorem Terræ, non ipſius Caini, qvod falſum;

omni

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omni certè veritatis ſpecie hæc deſtituta eſt ſententia, qvod ubicunq; demum Cain fuerit pedemq́; fixerit, ibi repentinô qvôdam motu terra concuſſa fluctuaverit; ſic enim extra Subſtantiam Caini Signum fuiſſet, qvod antea negavimus.

SECTIO V.

An Signum illud à Morte violenta Cainum prorſus liberavit.

Probabiliter cum B: Luthero concludimus, Cainum tandem occiſum eſſe, præſertim, cum neqvitiæ omnis & malitiæ Caput Princepsq́; poſtea evaſerit, adeò ut multorum in ſe odia ipſum excitàſſe probabile videatur. Neqvitiam ejus ita depingit Joſephus. οὐκ ἐπὶ νουθεσίᾳ δὲ τὴν κόλασιν ἔλαβεν, ἀλλ' ἐπ' αὐξήσει τῆς κακίας ἡδονὴν μὲν πᾶσαν ἐκπορίζων αὐτοῦ τῷ σώματι, κἂν μεθ' ὕβρεως τῶν συνόντων, δέει ταύτην ἔχειν. αὔξων δὲ τὸν οἶκον πλήθει χρημάτων ἐξ ἁρπαγῆς καὶ βίας, πρὸς ἡδονὴν καὶ λῃστείαν τοὺς ἐντυγχάνοντας παρακαλῶν, διδάσκαλος αὐτοῖς πονηρῶν ὑπῆρχεν ἐπιτηδευμάτων. ɔ: Hac autem caſtigatione vitam in meliùs non mutavit, ſed pejor etiam factus eſt, ſuis voluptatibus vel cum aliorum injuria indulgens, & facultates domeſticas per vim ac rapinas accumulans, accitìs unde-

qvaq;

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qvaq; latrociniorum & neqvitiæ ſociis, qvibus Magiſter facinoroſæ vitæ factus eſt. Objici autem huic noſtræ ſententiæ poteſt, qvod data ipſi ſit promisſio ne qvis eum occideret; ideoq́; noſtram ſententiam nihil in ſe probabilitatis habere. Sed bene Lutherus vocat hanc Caino factam Promisſionem Legalem, cui addita eſt comminatio, ſc. non implendæ promisſionis, ubi lex non ſervatur, undè non malè concludimus Cainum fortè occiſum eſſe. Qvis vero Cainum morti tradiderit planè ignoramus, ideoq́; nec fidem habemus Rabbinis, qvi à Lamecho Fratricidam interemptum eſſe nugantur. Periit tamen Cain, cum generatione ſua, exceptîs paucîs, qvi per fortuitam, ut loqvi amat Lutherus, Dei Miſericordiam ſunt ſervati.

Inge-

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Ingenioſiſſimo ac Ornatiſſimo
Dn. PRÆSIDI
SIXTO ASPACH,
Amico Æſtimatiſſimo.

I, Rabbine, tuos, qvot habes, depromе libellos,
Dic, qvid in armata fronte *Cainus* habet?
Cornua pro *ſigno* vendis? ſic *cornua* cervi
Actæon, tauri ſic Achelous habet.
Num, velut in Latio fronti TAV *litera* furis
Preſſa fuit, læſa *litera* fronte ſtetit?
Numve *canis* fuerit Sceleris *præcurſor* & index?
Ceu præeunte Soles ire, Diana, *cane*.
Falleris: id SIXTUS teſtetur; ſupprime falſa
Ora, tuas nugas ille valere jubet.
Sic, dum *ſigna Cain* tractat, tibi *ſigna* pudoris
Erigit, & genii lucida *ſigna* ſui.
Litera ſtat *ſignum* laudis; ſublime trophæum!
Addit amicitiæ *ſigna* Camœna mea.

G. L. Urſinus.

Doctiſ-

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Doctiſſimo ac Præſtantiſſimo
PRÆSIDI,
SIXTO ASPACH,
Amico Honoratiſſimo
hæc in honorem cecinit
OLAUS H. BORNEMANNUS.

Non, qvia jungit amor, qvia junxit utrumq; Magiſter
Unus, in hac liceat laude tacere mihi.
Ingenium ferula ſub eadem qvippe probavi,
Nunc cathedram video laude ſtupere Tua.
Vapulat Hebræus, Tua laus dum ſurgit in auras,
Et ſub Te victus *Præſide* terga dabit.
Creſcat, ut ingenium celſum, ſic gloria, donec
Accedat ſtudiis grata corona tuis.

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